

to persuade them, though in vain, to ask for any other blessing short of immortality. Being denied, they entered upon more severe austerities, which they continued for another thousand years; when Shivü again appeared, but refused to grant what they asked for. They now suspended themselves with their heads downwards over a slow fire, till the blood streamed from their heads; and continued thus for 800 years, till the gods began to tremble, lest, by performing such rigid acts of holiness, they should be supplanted on their thrones. The king of the gods assembled a council, and imparted to them his fears: the gods admitted that there was great ground for fear, but asked what remedy there was. Agreeably to the advice of Indrū, Kündürpū (Cupid), with Rūmbha and Tilottūma, the most beautiful of the celestial courtezans, were sent to fill the minds of these giants with sensual desires; and Kündürpū, letting fly his arrow, wounded them both: upon which, awaking from their absorption, and seeing two beautiful women, they were taken in the snare, and abandoned their devotions. With these women they lived 5000 years, after which they began to think of the folly of thus renouncing their hopes of immortality for the sake of sensual gratifications. They suspected that this must have been a contrivance of Indrū's; and driving the courtezans back to heaven, renewed their devotions, cutting the flesh off their bones, and making burnt-offerings of it to Shivü; which they continued for another thousand years, till they became entire skeletons, when Shivü again appeared, and bestowed upon them this blessing—that in riches and strength they should excel the gods.

Being thus exalted above the gods, they soon began to make war with them. After various success on both sides, the giants were every where victorious; till Indrū

And all the gods, reduced to the most deplorable state of wretchedness, solicited the interference of Brūmha and Vishnoo; but they referred them to Shivū: who also declared that he could do nothing for them. When, however, they reminded him that through his blessing they had been ruined, he advised them to perform religious austerities to Doorga. They did so; and after some time the goddess appeared, gave them her blessing, and immediately, disguised like a common female carrying a pitcher of water, passed the assembled gods. This female asked them whose praise they were chanting? While she uttered these words, she assumed her proper form, and replied, 'They are celebrating my praise.' The new goddess then disappeared, and ascended mount Himalūyū, where Chūndū and Mundū, two of Shoombhū and Nishoombhū's messengers, resided. As these messengers wandered on the mountain, they saw the goddess, and were exceedingly struck with her charms, which they described to their masters; and advised them to engage the affections of this female, even if they gave her all the glorious things which they had obtained in plundering the heavens of the gods. Shoombhū sent Shoogrēvū, a messenger, to the goddess, to inform her that the riches of the three worlds were in his palace; that all the offerings which used to be presented to the gods were now offered to him; and that all these riches, offerings, &c. should be her's, if she would come to him. The goddess replied, that this offer was very liberal; but she had resolved, that the person whom she married must first conquer her in war, and destroy her pride. Shoogrēvū, unwilling to return unsuccessful, still pressed for a favourable answer; promising that he would engage to conquer her in war, and subdue her pride; and asked in an authoritative strain, 'Did she know his master, before whom none of the inhabitants of the three worlds had been

able to stand, whether gods, hydras, or men? How then could she, a female, think of resisting his offers? If his master had ordered him, he would have compelled her to go into his presence immediately.' She said all this was very correct, but that she had taken her resolution, and exhorted him, therefore, to persuade his master to come and try his strength with her. The messenger went to his master, and related what he had heard from this female; on hearing which Shoombhū was filled with rage, and without making any reply, called for Dhōmlochūnū, his commander in chief, and gave him orders to go to Himalūyū, and seize a certain goddess, (giving him particular directions,) and bring her to him; and if any attempted to rescue her, utterly to destroy them. The commander went to Himalūyū, and acquainting the goddess with his master's orders, she, smiling, invited him to execute them; but, on the approach of this hero, she set up a dreadful roar, (as is usual among the Hindoo warriors when two combatants meet,) by which he was reduced to ashes; after which she destroyed the army of the giant, leaving only a few fugitives to communicate the tidings. Shoombhū and Nishoombhū, infuriated, sent Chündū and Mündū, who, on ascending the mountain, perceived a female sitting on an ass, laughing; but on seeing them she became full of rage, and drew to her ten, twenty, or thirty of their army at a time, devouring them like fruit. She next seized Mündū by the hair, cut off his head, and, holding it over her mouth, drank the blood. Chündū, on seeing the other commander destroyed in this manner, came to close quarters with the goddess; but she, mounted on a lion, sprang on him, and dispatching him as she had done Mündū, devoured part of his army, and drank the blood of the greater part of the rest. The two giants no sooner heard this alarming news, than they resolved to go themselves, and engage the furious

goddess; for which purpose they collected all their forces, an infinite number of giants, and marched to Himālūyū. The gods looked down with astonishment on this army of giants, and all the goddesses descended to help Muha-maya (Doorga), who however soon destroyed the giants. Rūktū-vēējū, the principal commander under Shoombhū and Nishoombhū, seeing all his men destroyed, encountered the goddess in person; but though she filled him with wounds, from every drop of blood which fell to the ground arose a thousand giants equal in strength to Rūktū-vēējū himself; hence innumerable enemies surrounded Doorga, and the gods were filled with alarm at this amazing sight. At length Chūndēē, a goddess who had assisted Kalēē in the engagement, promised that if she would open her mouth, and drink his blood before it fell on the ground, she (Chūndēē) would engage the giant, and destroy the whole of his strangely-formed offspring. Kalēē consented, and this commander and his army were soon dispatched. Shoombhū and Nishoombhū, in a state of desperation, next engaged the goddess in single combat, Shoombhū making the first onset. The battle was dreadful, inconceivably dreadful, on both sides, till at last both the giants were killed, and Kalēē sat down to feed on the carnage she had made. The gods and goddesses then chanted the praises of the celestial heroine, and she in return bestowed a blessing on each.

After the destruction of these enemies of the gods, the sun (Sōōryū) shone resplendently forth; the wind (Vayoo) blew salubriously; the air became pure; the gods ascended their thrones; the hydras attended to the duties of their religion without fear; the sages performed their devotions

† This arose from a blessing given by Brūhma.

without interruption; and the people at large were restored to happiness.

The Chündēē, a part of the Markündéyū pooranū, places these forms of Doorga in the following order: First, as Doorga, she received the messenger of the giants; 2. as Dūshūbhooja[†], she destroyed part of their army; 3. as Singhū-vahinē^h, she fought with Rūktū-vēējū; 4. as Mūhishū-mūrdinēⁱ, she slew Shoombhū, in the form of a buffalo; 5. as Jūgūddhatrēē^k, she overcame the army of the giants; 6. as Kalēē^l, she destroyed Rūktū-vēējū; 7. as Mooktū-késhēē^m, she again overcame the army of the giants; 8. as Taraⁿ, she killed Shoombhū; 9. as Chinnū-mūstūka^o, she killed Nishoombhū; 10. as Jūgūdgourēē^p, she was praised by all the gods.

Such of the above forms as are honoured by separate festivals, will be noticed hereafter under their different names.

SECT. III.—*Singhū-vahinēē*^q.

THIS goddess with yellow garments is represented as sitting on a lion. She has four hands; in one a sword; in another a spear; with a third is forbidding fear, and with the fourth bestowing a blessing.

Many people make this image, and worship it in the day

[†] Having ten arms. ^h Sitting on a lion. ⁱ Destroyer of the buffalo, [viz. of Shoombhū in this form.] ^k Mother of the world. ^l The black. ^m With flowing hair. ⁿ Saviour. ^o Headless. ^p The yellow. ^q She who sits upon a lion.

time, on the 9th of the increase of the moon, in whatever month they please, but in general in the month Ashwinũ or Choitrũ, for two or three days. The ceremonies, including bloody sacrifices, are almost entirely the same as those before the image of Doorga. Sometimes a rich man celebrates this worship at his own expense, and at other times several persons, who expect heaven as their reward, unite in it.

Some Hindoos keep in their houses images of all the following forms of Doorga, made of gold, silver, brass, copper, crystal, stone, or mixed metal, and worship them daily.



SECT. IV.—*Mũhishũ-mũrdinēē*†.

THIS is the image of a yellow woman, sitting on a lion; having either six or ten arms. In her hands are seen a conch, a discus, a club, a water-lily, a shield, a large spear, and the tail of a snake.

Some persons make this image, and worship it with the accustomed ceremonies, including bloody sacrifices, on the 9th of the month Choitrũ.

The Tũntrũ-saru declares, that those who worship this goddess will obtain present riches and future happiness.

Many of the regular Hindoos, as well as the heterodox sects, receive the initiatory rites of this goddess, and adopt her as their guardian deity.

† She who destroyed Mũhishũ, a giant.

SECT. V.—*Jūgūddhatrēē*.*

THIS is the image of a yellow woman, dressed in red, and sitting on a lion. In her four hands she holds a conch[†], a discus, a club, and a water-lily.

A very popular festival in honour of this goddess is held in the month Kartikū, on the 7th, 8th, and 9th of the increase of the moon, when bloody sacrifices are offered as at the Doorga festival: the formulas are necessarily different. Very large sums are frequently expended on these occasions, especially in the illuminations, dances, songs, entertaining of bramhūns, &c. as many as one hundred and fifty persons being employed as singers and dancers, beside others who sing verses from the Chūndēē, the Krishnū-mūngūlū, the Ramayūnū, &c. A number of men like guards are also hired, and placed near the temple for the sake of shew. Much indecent mirth takes place, and numbers of men dance naked before the image, and *call this the way to heaven*; the venerable bramhūns smiling with complacency on these works of *merit*, so acceptable to the gods. The benefits expected from this worship are, the fruit of meritorious actions, riches, the gratification of every desire, and future happiness. These four things are commonly mentioned in the Hindoo shastrū, as promised by the gods to their worshippers.

* The mother of the world.

† This shell is blown at the times of worship, and at other festivals.

SECT. VI.—*Mooktū-kēshēē*^a.

THIS is the image of a naked woman, painted blue, standing on the breast of Shivū, and having four arms: the upper right arm is placed in the posture of bestowing a blessing; with the other she is forbidding fear, and in her left hands she holds a sword and a helmet.

The festival of this goddess is held on the 14th of the decrease of the moon in the month Maghū: the ceremonies are like those before the image of Kalēē, but the bloody sacrifices are very numerous. Spirituous liquors are privately presented to the goddess, at a late hour at night, or rather early in the morning. Some of the Hindoo shastrūs allow of this practice, yet it is far from being honourable. I have been credibly informed, that numbers of bramhūns, in different places, at the annual festival of this goddess, join in drinking the spirits which have been offered to her, and, in a state of intoxication, pass from the temples into the streets, preceded by lighted torches, dancing to the sound of music, and singing indecent songs. Some are hugging one another; others fall down quite intoxicated; others lose their way, and go along lifting up their hands, dancing and singing alone. The purer Hindoos stand gazing at a considerable distance, lest they should be dragged among this crowd of drunken bramhūns.

The benefits promised to the worshippers of this goddess are riches now, and heaven hereafter.

Very many persons are initiated into the rites of this goddess as their guardian deity.

^a Of flowing hair.

SECT. VII.—*Tara*^x.

THIS is the image of a black woman, with four arms, standing on the breast of Shivū: in one hand she holds a sword; in another a giant's head; with the others she is bestowing a blessing, and forbidding fear.

The worship of Tara is performed in the night, in different months, at the total wane of the moon, before the image of Siddheshwūrē; when bloody sacrifices are offered, and it is reported, that even human beings were formerly immolated in secret to this ferocious deity; who is considered by the Hindoos as soon incensed, and not unfrequently inflicting on an importunate worshipper the most shocking diseases, as a vomiting of blood, or some other dreadful complaint which soon puts an end to his life.

Almost all the disciples of this goddess are from among the heterodox: many of them, however, are learned men, Tara being considered as the patroness of learning. Some Hindoos are supposed to have made great advances in knowledge through the favour of this goddess; and many a stupid boy, after reading some incantations containing the name of Tara, has become a learned man.

SECT. VIII.—*Chinnū-mūstūkā*^y.

THIS is the image of a naked yellow woman, with her head half severed from her body^z, wearing a necklace of

^x The deliverer.^y The headless.^z The Tāntrūs give the following explanation of this monstrous feature

skulls, and standing on the body of Shivū. She is surrounded with dead bodies; has a scymitar in one hand; a giant's skull in another; and with two others is forbidding fear, and bestowing a blessing.

This image is not made at present, but the worship may be celebrated before the images of any other female deities. Those who receive the initiatory rites of this goddess worship her daily before the shalgramū, or water, or flowers, or an incantation written on a metal dish^a. She promises her disciples riches, learning, or absorption^b; but principally riches. Some people are afraid of becoming her disciples, lest, in a fit of anger, she should bring upon them a violent death^c.

in the image of this goddess :—At a certain time, not being able to procure any of the giants for her prey, to satisfy her thirst of blood, Chinnū-mūstūka actually cut her own throat, that the blood issuing thence might spout up into her mouth. I have seen a picture of this image, agreeing with this description; and at Chachra, in Jessore, such an image may be seen at present, the half-severed head resting on the left hand of the goddess, and streams of blood falling into her mouth.

^a Before any one of these things, the worship of any of the gods may be performed; but the shalgramū is mostly preferred.

^b A person can receive only one blessing at a time from his god. The Hindoos, however, relate a story of a blind man, who put a trick on his guardian deity, by obtaining three blessings from him at once: he asked that he might see—his child—eat from off a golden dish every day. He was then childless.

^c The following story, current among the Hindoos, I give as a proof of the dread in which they live of some of their deities :—A bramhūn who had received the initiating incantation of this goddess, to avoid dying an unnatural death, used to confine himself to his house; where, however, a hatchet, hung up for sacrificing animals, fell upon and killed him as he lay asleep.

SECT. IX.—*Jūgūdgourēē*^d.

THIS is the whole length figure of a yellow woman, with four arms ; holding in her hands a conch, a discus, a club, and a water-lily. She is mostly worshipped on the 7th, 8th, and 9th of the increase of the moon in Maghū. Very few persons learn the initiatory rites of this goddess.

SECT. X.—*Vūgūlamookhēē*^e.

THE image of this deity is never made ; though she is sometimes worshipped on the 7th, 8th, and 9th of the moon in Maghū, before a pan of water, or some other proper substitute. The officiating bramhūn, in yellow garments, presents yellow flowers, flesh, fish, and spirituous liquors, to her : the animals sacrificed are not numerous.

This goddess is frequently worshipped in the hope of procuring the removal, the injury, or the destruction, of enemies, or whatever else the worshipper desires—which is sometimes *the wife of another*. He makes no doubt, if he can please the goddess by presents, or flattery, or by inflicting, for her sake, certain cruelties on his body, that she will be disposed to grant him even this last favour. If the ceremonies be not performed in strict conformity to the rules laid down in the shastrū, it is believed that the worshipper will be deprived of reason, or of speech, or that some other dreadful calamity will befall him.

^d The yellow.^e Of fear-exciting countenance.

In the burnt-sacrifice presented to this goddess, turmeric, oil, and salt, form the principal ingredients. The Hindoos believe that after performing the proper ceremonies for the destruction of an enemy, the goddess soon complies with the prayers of the worshipper. Shōōdrūs, of course, employ bramhūns in thus attempting to accomplish their murderous wishes. Particular forms of praise and of petition, referring in many cases to the injury or destruction of enemies, addressed to this goddess, are contained in the Tūntrū-sarū.

SECT. XI.—*Prūtyūngira*[†].

THE image of this idol is never made, but is worshipped in the night whenever a person chooses, which is, generally, when he wants to injure or destroy another. The officiating bramhūn dressed in red, and wearing a roodrakshū necklace, offers, among other things, red flowers, spirituous liquors, and bloody sacrifices. The flesh of crows, or cats, or of some other animal, after having been dipped in spirituous liquors, sometimes makes a part of the burnt-offerings; the worshippers believing that the flesh of the enemy, for whose injury these ceremonies are performed, will swell on his body as the sacrificed flesh does on the fire. Particular forms of praise are also repeated before this image to accomplish the destruction of enemies. I here give a specimen: ‘Oh! Prūtyūngira, mother! Destroy, destroy my enemies! Kill! kill! Reduce them to ashes! Drive them away! Devour them! Devour them! Cut them in two! Drink, drink their blood! Destroy them root and branch!

[†] The well-proportioned.

With thy thunder-bolt, spear, scymitar, discus, or rope, destroy them.'

A story to the following purport is very current among the Hindoos:—Jafūr-alee-kha, the nabob of Moorshūdūbad, was much attached to Ramū-kantū, his Hindoo treasurer; who was at enmity with Kalēē-shūnkūrū, a very learned Hindoo, and a great worshipper of the female deities. The latter, to effect the destruction of Ramū-kantū, began to worship the goddess Prūtyūngira. He had not performed the ceremonies long, before Ramū-kantū became sick, and it was made known to him and the nabob, that Kalēē-shūnkūrū was thus employed. The nabob, full of rage, ordered that Kalēē-shūnkūrū should be brought before him: but he fled before the messengers could seize him, and began to perform these ceremonies for the destruction of the nabob. A servant, mistaken for Kalēē-shūnkūrū, was, however, seized; but he bribed the messengers, that they might protract his journey as much as possible. They did so, and the day before they arrived at Moorshūdūbad the nabob died.—I give this story to shew, what a strong possession the popular superstition has taken of the minds of the people; who, while smoaking together, listen to these stories with the utmost eagerness and surprise, as the villagers in England tell stories current amongst them while sitting round the winter's fire.

SECT. XII.—*Unnū-pōōrñā* ‡.

THIS image may be made standing, or sitting on the water-lily: in the right hand is a spoon, like that with which the

‡ She who fills with food; from *unnū*, food, and *pōōrñā*, full.

Hindoos stir their boiling rice, and in the other a rice dish : Shivũ, as a naked mendicant, is standing before the image asking relief.

The worship paid to this form of Doorga is performed on the 7th, 8th, and 9th days of the moon's increase in the month Choitrũ : bloody sacrifices, fish, and spirituous liquors, are among the offerings. Ŭnnũ-pōrna being the guardian deity of many of the Hindoos, (who have a proverb amongst them, that a sincere disciple of this goddess never wants rice,) very great festivities take place at this festival, accompanied with music, dancing, filthy songs, and every thing else calculated to deprave the heart.

A Hindoo rising in a morning, before his eyes are well open, repeats the name of this goddess—' Ŭnnũ-pōrna ! Ŭnnũ-pōrna ! ' and hopes, that through her favour he shall be well fed that day. When one Hindoo wishes to compliment another on his riches or liberality, he says, ' Oh ! Sir, your house is as full of riches as that of Ŭnnũ-pōrna : ' or, if he speak of another when absent, he says, ' Such a one, in liberality, is like Ŭnnũ-pōrna.'

SECT. XIII.—*Gūneshũ-jũnũnēē*^h.

THIS name Doorga assumed after the birth of Gūneshũ : she is here represented as sitting on the water-lily, dressed in red, and supporting with one arm the infant Gūneshũ at the breast, while the other hand rests on the knee of the infant.

^h The mother of Gūneshũ.

A small festival in honour of this goddess is celebrated in the month Ūgrūhayūnū or Phalagoonū, on the 7th, 8th, and 9th of the increase of the moon. Some years ago, at Gooptee-para, a village about forty miles north of Calcutta, a great festival was held in honour of Gūnēshū-jūnūnēē, when fifty thousand roopees or more were expended. The bramhūns of the village collected money to defray the expenses; some gave one thousand, others two, and others five thousand roopees: and crowds came two or three days journey to be present. The dancing, singing, music, &c. began a month before the principal day of worship: all the visitors were entertained, and more than two thousand animals were slain.



SECT. XIV.—*Krishnū-krora*¹.

THIS is an image of Doorga giving suck to Krishnū, to destroy the poison which he had received in a quarrel with Kalēyū, a hydra.

A festival in honour of this goddess is held on the 7th, 8th, and 9th of the increase of the moon, in the day, in the month Maghū.

The history of this idol is thus related:—In the west of Hindoosthan a stone image was once found in a pool; and no information could be obtained to what it related, until a Brūmhūcharēē referred them to the following story in one of the Tāntrūs.—In the neighbourhood of Vrinda-vūnū, by the river Yūmoona, Soubhūree, a sage, for a long time performed religious austerities. One day, while in the

¹ She who holds Krishnū in her arms.

midst of his devotions, he saw a shūkoolū and some other fish playing together; with which sight he was much pleased, till Gūroorū, the king of the birds, descended into the water, and snatched up the shūkoolū fish. The sage, unable to punish Gūroorū, pronounced a curse upon this bird-god, or any other bird, who should hereafter come to destroy the fish in this spot; and this curse was afterwards the means of preserving the king of the hydras from the wrath of Gūroorū in the following manner.—The mountain Mūlūyū was the resort of many serpents, who daily collected a number of frogs, &c. and presented them to Gūroorū, to conciliate him, and to prevent his devouring them. At last Kalēyū, the king of the hydras, commanded his subjects to give the frogs to him, promising to protect them from Gūroorū: but the latter on his arrival, finding no food, attacked and overcame Kalēyū; who, though defeated, amused Gūroorū by rehearsing some verses which no one understood but himself^k, till he had made good his retreat into a deep place of the river, where Gūroorū durst not follow him for fear of the curse of the sage. In consequence of the serpent's remaining in this spot, the poison proceeding from his body had destroyed all the trees, water &c. for two miles round, and whoever drank of the water died. About this time Krishnū was born; who in his childhood, on a certain day, discovering that a dreadful mortality existed among the cows and the boys who kept them, asked the reason, and was informed that they had been poisoned by the waters of the Yūmoona. Krishnū then jumped from a tree into the river; overcame the serpent, and drave him out of the place. Kalēyū, full of fear, asked where he was to go, for that Gūroorū would certainly kill him. Krishnū, putting his foot on his head, assured

^k These verses, it is said, now compose one of the kavyās called Pingīlū.

him that when Gūroorū discovered the mark of his foot, he would not destroy him. The waters now became wholesome; the trees gained their verdure; and the boys and cows were restored to life: but the pain arising from the poison in the wounds which Kalēēyū had given to Krishnū was intolerable. He therefore prayed to Doorga, who made him suck the milk from her own breast, by which he was immediately restored to health.

SECT. XV.—*Vishalakshē*¹.

A CLAY image of this goddess is set up at Shyénūhatēē, a village in Burdwan, which is become a place of great resort for pilgrims. Vast multitudes of buffaloes, sheep, goats, &c. are offered at different times to this goddess, not unfrequently for the destruction of enemies: sheep and goats are offered every day, and it is said that formerly human sacrifices were offered to this goddess. Many persons, it is affirmed, have obtained the privilege of conversing with their guardian deities in consequence of worshipping this image with very shocking ceremonies, while others thus employed are said to have been driven mad; yet some persons receive the name of Vishalakshēē as their guardian deity.

SECT. XVI.—*Chūndēē*^m.

IMAGES of this form of Doorga are not made at present in Bengal; but this goddess is worshipped by many of the bramhūns, &c. before a metal cup containing the water of

¹ Of large or beautiful eyes.

^m The wrathful.

the Ganges. This worship is celebrated daily, or at the time of the full or change of the moon, or when the sun enters a new sign, or on the 9th of the moon.

The Kalikū-pooranū directs that birds, tortoises, alligators, fish, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanias, rein-deer, lions, tygers, men, and blood drawn from the offerer's own body, be offered to this goddess. The following horrid incantation is addressed to the goddess Chūndēē, when offering an animal in order to effect the destruction of an enemy: 'O goddess, of horrid form, O Chūndika! eat, devour such a one, my enemy, O consort of fire! Salutation to fire! This is the enemy who has done me mischief, now personated by an animal: destroy him, O Mūhamarēē! Sphéng! sphéng! eat, devour.'

Women sometimes make a vow to Chūndēē to engage her to restore their children to health, or to obtain some other favour. If a person recover in whose name such a vow has been made, his neighbours ascribe it to Chūndēē.

The exploits of this goddess are celebrated in a poem written by the poet Kūnkūnū, and recited on various occasions, under the name of Chūndēē-ganū, or Chūndēē-yatra.

SECT. XVII.—*Other Forms of Doerga.*

*Kamakhyā*ⁿ.—This goddess is worshipped daily by persons of property before a pan of water, or some other substitute; and also by many shaktūs on the 8th of the moon in both quarters. Those who worship her monthly,

ⁿ She who is called desire.

generally present some particular request in favour of themselves or families. At the Doorga festival this goddess is also worshipped with many ceremonies and at a great expense. A few persons receive the initiatory rites of this goddess, and worship her as their guardian deity.

Vindhyū-vasīnē °.—This is the image of a yellow female, sitting on a lion, with either four or eight arms: she is worshipped in the month Voishakhū, on the 9th, or on the 7th, 8th, or 9th of the increase of the moon: at Benares she is worshipped daily. The destruction of several giants is ascribed to this goddess.

Mūṅgūlū-Chūṇḍika †.—This is the image of a yellow female, sitting on three skulls, clothed in red; having in her right hand a book, and in her left a roodrakshū bead-roll. She is mostly worshipped by females, or rather by bramhūns employed by them, in consequence of some particular distress in their families; when they make a vow to the goddess to worship her a certain number of times if she will deliver them. Even the wives of Mūsūlmans sometimes send offerings to the house of a bramhūn, to be presented to her with prayers. In the month Poushū a small festival is held in honour of this goddess.

Kūmūlē-kaminē ‡.—This is the image of a female sitting on the water-lily, swallowing an elephant, while with the left hand she is pulling it out of her throat †.—She is wor-

° She who dwelt on mount Vindhyū.

† The fervent benefactress.

‡ She who sits on the water-lily.

† This image is said to owe its rise to a vision at sea ascribed to Shreēmuntū, a merchant, the particulars of which are related in the Kūvee-kūnkūnū.

shipped on the 8th of Voishakhū, with the usual ceremonies and festivities.

Rajū-rajéshvūrēē^s.—This goddess is represented as sitting on a throne, the three feet of which rest on the heads of Brūmha, Vishnōo, and Shivū. She is worshipped on the 7th, 8th, and 9th of Voishakhū, with the ceremonies common to all the female deities to whom bloody sacrifices are offered.

Yoogadya^t is represented as sitting on a lion, having ten arms.—A festival in honour of this goddess is held on the last day of Voishakhū, at Kshēērū, a village in Burdwan, where many animals are slain, and large quantities of spirituous liquors offered: the goddess at the time of worship is taken out of a tank near the temple. It is supposed that not less than 100,000 people assemble at this place on this occasion. Human sacrifices, I am informed, were formerly offered to this goddess.—So numerous are the sacrifices, that the water of the pool, in which the dead bodies are thrown immediately after decapitation, becomes the colour of blood. These bodies are taken out of the pool again in a little time after the sacrifice. The disciples of this goddess are very numerous.

Kūroonamūyēē^u.—In some places the image of this goddess is set up and worshipped daily. At the festivals of Doorga, Kalēē, &c. she is worshipped in a more splendid manner. Some persons make vows to this goddess in times of distress, and many receive the initiatory rites by which she becomes their guardian deity.

^s The goddess who governs Brūmha, Vishnōo, and Shivū.

^t She who existed before the yoogūs.

^u The compassionate.

SECT. XVIII.—*Other Forms of Doorga.*

Tripoo ^a ra ^x ,	Prūchūnda ⁱ ,	Jūya ^u ,
Twūrita ^y ,	Chūndagra ^k ,	Dévū-séna ^x ,
Nitya ^z ,	Dhōōma-vūtēē ^l ,	Swūdha ^y ,
Prūstabinēē ^a ,	Ūbhūya ^m ,	Swaha ^z ,
Jūyū-doorga ^b ,	Sūtēē ⁿ ,	Shantēē ^a ,
Shōōlinēē ^c ,	Gourēē ^o ,	Toostee ^b ,
Mūha-lūkshmēē ^d ,	Pūdma ^p ,	Poostee ^c ,
Shrēē-vidya ^e ,	Shūchēē ^q ,	Dhritee ^d ,
Tripoo ^a ra-soondūrēē ^f ,	Médha ^r ,	Atmū-dévta ^e ,
Vūnū-dévēē ^g ,	Savitrēē ^s ,	Koolū-dévta ^f ,
Chūndū-nayika ^h ,	Vijūya ^t ,	&c. &c.

All these goddesses are worshipped at the festivals of Doorga, as well as at other times, before the proper representative of a god, as water, the shalgramū, &c. but their images are not now made in Bengal. Many persons receive the initiatory rites of these deities, and pay their devotions daily to the particular goddess whom they have chosen as their guardian deity. Bloody sacrifices, fish, and spirituous

^x She who governs the three worlds, heaven, earth, and the world of the hydras. ^y She who speedily executes her will. ^z The everlasting.
^a The praise-worthy. ^b The destroyer of the giant Doorgū. ^c She who wields the weapon of this name. ^d The great goddess of fortune.
^e The learned. ^f The beauty of the three worlds. ^g The goddess of forests. ^h The destroyer of the giant Chūndū. ⁱ The wrathful.
^k The furious. ^l She who is the colour of smoke. ^m She who removes fear. ⁿ The wife of Shivū. ^o The yellow. ^p She who sits on the water-lily. ^q She who tells the truth of all. ^r The wise.
^s The cause of all. ^t The victorious. ^u Ditto. ^x The celestial heroine. ^y She who presides over the manes. ^z Ditto. ^a The comforter. ^b Ditto. ^c The nourisher. ^d The patient. ^e The goddess of souls. ^f She who presides over the generations of men.

liquors, are presented to these goddesses. The last sixteen are worshipped when rice is first given to a child, at the investiture with the poita, at the time of marriage, and in general at all the ceremonies performed for a son before marriage. Jŷyũ-doorga is worshipped to obtain deliverance from danger.

Beside the above forms of Doorga, there are many others, whose names end with the word Bhoirũvẽẽ, viz. the terrific; and temples consecrated to Bhoirũvũ and Bhoirũvẽẽ are erected at many of the holy places visited by the Hindoo pilgrims. When a person performs any of the ceremonies of Hindoo worship at these places, he must first, on pain of meeting with some misfortune, worship these two deities.

SECT. XIX.—*Kalẽẽ.*

THIS goddess may also be considered as a form of Bhũgũvũtẽẽ, or Doorga. According to the Chũndẽẽ, the image of Kalẽẽ, at present worshipped in Bengal, had its origin in the story of Rũktũ-vẽẽjũ, already inserted in page 127. Kalẽẽ was so overjoyed at the victory she had obtained over this giant, that she danced till the earth shook to its foundation; and Shivũ, at the intercession of the gods, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked, that to express her surprise she put out her tongue to a great length, and remained motionless; and she is represented in this posture in almost all the images now made in Bengal.

The Ūdhyatmū Ramayññ[§] gives another story from which the image of Kalēē may have originated :—Ramū, when he returned home with Sēēta from the destruction of Ravññ, began to boast of his achievements before his wife ; who smiled, and said, ‘ You rejoice because you have killed a Ravññ with ten heads ; but what would you say to a Ravññ with 1000 heads ? ’ ‘ Destroy him,’ said Rūmū. Sēēta, again smiling, advised him to stay at home ; but he, collecting all the monkies, the giants, and his own soldiers together, with Sēēta, Lūkshmññ, Shūtrūghññ, and Bhūrūtū, immediately departed for Shūtū-dwēēpū to meet this new Ravññ ; sending Hñnoomanū before to discover the residence of this thousand-headed monster, and bring a description of his person. Hñnoomanū, after a little play with him, returned to Ramū, who soon after attacked the giant : but he, looking forward, beheld Ramū’s army as so many children ; and discharged three arrows, one of which sent all the monkies to Kishkindha, their place of residence ; another sent all the giants to Lñnka, (Ceylon ;) and the third sent all the soldiers to Ūyodhya, Ramū’s capital. Ramū, thunderstruck at being thus left alone in a moment, and thinking that all his adherents had been at once annihilated, began to weep : when Sēēta, laughing at her husband, immediately assumed the terrific form of Kalēē, and furiously attacked this thousand-headed Ravññ. The conflict lasted ten years, but she at length killed the giant, drank his blood, and began to dance and toss about the limbs of his body. Her dancing shook the earth to its centre, so that all the gods, filled with alarm, applied to Shivū : but he declared that he almost despaired

[§] There are four Ramayññs, one written by Valmēēkee, another by Vyasū-dēvū, and two others, called the Udbootū and the Ūdhyatmū Ramayññs ; but the others are in little estimation compared with the work of Valmēēkee.

of calming her passions, for she was mad with joy; he promised, however, to do all that could be expected from a god in so desperate a case; but, pausing for some time, and seeing no other alternative, he, in the presence of the assembled gods, threw himself among the dead bodies under her feet. Brūmha called to the goddess, and said, 'O goddess! what art thou doing? Dost thou not see that thou art trampling on thy husband?' She stooped, and saw Shivū under her feet; and was so ashamed, that she stood still, and threw out her tongue to an uncommon length^h. By this means Shivū saved the universe; and Sēēta, again assuming her proper form, went home with Ramū and his brothers.

In the images commonly worshipped, Kalēē is represented as a very black female, with four arms; having in one hand a scymitar, and in another the head of a giant, which she holds by the hair; another hand is spread open bestowing a blessing; and with the other she is forbidding fear. She wears two dead bodies for ear-rings, and a necklace of skulls; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eye-brows are bloody, and the blood is falling in a stream down her breast; her eyes are red like those of a drunkard. She stands with one leg on the breast of her husband Shivū, and rests the other on his thighⁱ.

^h When the Hindoo women are shocked or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

ⁱ The image of Minerva, it will be recollected, was that of a threatening goddess, exciting terror: on her shield she bore the head of a gorgon. Sir W. Jones considers Kalēē as the Proserpine of the Greeks.

This deity is equal in ferocity to any of the preceding forms of Doorga. In the Kalika pooranũ MEN are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tyger pleases the goddess for one hundred years, and the blood of a lion, a rein-deer, or a MAN, a thousand. But by the sacrifice of THREE MEN, she is pleased 100,000 years ! I insert two or three extracts from the Sanguinary Chapter of the Kalika pooranũ :—‘ Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called hérũ-kũ, or at a temple of Kamakshya, or on a mountain. Now attend to the mode : The human victim is to be immolated in the east division, which is sacred to Bhoirũvũ ; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to Bhoirũvũ ; and the blood is to be presented in the west division, which is denominated hérũkũ. Having immolated a human victim, with all the requisitẽ ceremonies at a cemetery, or holy place, let the sacrificer be cautious not to cast his eyes upon it. The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, (such as eating consecrated food the day before, and by abstinence from flesh and venery;) and must be adorned with chaplets of flowers, and besmeared with sandal wood. Then causing the victim to face the north, let the sacrificer worship the several deities presiding over the different parts of the victim’s body : let the worship be then paid to the victim himself by his name. Let him worship Brũmha in the victim’s rhũndrũ, i. e. cave of Brũmha, cavity in the skull, under the spot where the *sutura coronalis* and *sagittalis* meet. Let him worship the earth in his nose, &c.—Worshipping the king of serpents, let him pronounce the following incantation : ‘ O best of men ! O most auspi-

cious ! O thou who art an assemblage of all the deities, and most exquisite ! bestow thy protection on me ; save me, thy devoted ; save my sons, my cattle, and kindred ; preserve the state, the ministers belonging to it, and all friends ; and as death is unavoidable, part with (thy organs of) life, doing an act of benevolence. Bestow upon me, O most auspicious ! the bliss which is obtained by the most austere devotion, by acts of charity, and performance of religious ceremonies ; and at the same time, O most excellent ! attain supreme bliss thyself. May thy auspices, O most auspicious ! keep me secure from rakshās, pishachās, terrors, serpents, bad princes, enemies, and other evils ; and, death being inevitable, charm Bhūgūvātē in thy last moments by copious streams of blood spouting from the arteries of thy fleshly neck. '—When this has been done, O my children ! the victim is even as myself, and the guardian deities of the ten quarters take place in him ; then Brūhma and all the other deities assemble in the victim ; and be he ever so great a sinner, he becomes pure from sin ; and when pure, his blood changes to ambrosia, and he gains the love of Mūhadēvī, the goddess of the yogū nidrā, (i. e. the tranquil repose of the mind from an abstraction of ideas,) who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the gūṇa dēvās, and is much respected by me myself. The victim who is impure from sin, or ordure and urine, Kamakshya will not even hear named. The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of mūha patūkū, (heinous offences, such as slaying a brāhmin, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is

impure from the death of a kinsman, &c. one who is impure from the death of mūha gooroo, (father and mother,) which impurity lasts for one whole year—these severally are unfit subjects for immolation, even though rendered pure by sacred texts. Let not a bramhūn or a chūndalū be sacrificed; nor a prince, nor that which has been already presented to a bramhūn, or a deity; nor the offspring of a prince; nor one who has conquered in battle; nor the offspring of a bramhūn, or of a kshūtriya; nor a childless brother; nor a father; nor a learned person; nor one who is unwilling; nor the maternal uncle of the sacrificer. The day previous to a human sacrifice, let the victim be prepared by the text manūshṭūkū and three dēvē gūndhū shūktū, and the texts wadrūgū, and by touching his head with the axe, and besmearing the axe with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith. If the severed head of a human victim smile, it indicates increase of prosperity and long life to the sacrificer; without doubt; and if it speak, whatever it says will come to pass.'

This work further lays down directions for a person's drawing blood from himself, and offering it to the goddess, repeating the following incantation: 'Hail! supreme delusion! Hail! goddess of the universe! Hail! thou who fulfillest the desires of all. May I presume to offer thee the blood of my body; and wilt thou deign to accept it, and be propitious towards me.'

A person's cutting off his own flesh, and presenting it to the goddess as a burnt-sacrifice, is another method of pleasing this infernal deity: 'Grant me, O goddess! bliss, in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me.

Salutation to thee again and again, under the mysterious syllables *ūṅg*, *ūṅg*.'

A person's burning his body, by applying the burning wick of a lamp to it, is also very acceptable to Kalēē, &c. On this occasion this incantation is used : ' Hail ! goddess ! Salutation to thee, under the syllables *ūṅg*, *ūṅg*. To thee I present this auspicious luminary, fed with the flesh of my body, enlightening all around, and exposing to light also the inward recesses of my soul^k.'

It is observed in this work, that the head or the blood of an animal, in its simple state, forms a proper offering to a goddess, but that flesh must be presented as a burnt-offering. Other Tūntrūs observe, that the eating of the flesh of men, cows, and swine, and drinking spirits, after these things have been offered to an idol, must be done in secret; or the person will commit a great crime, and sink into poverty. I am credibly informed, that very many bramhūns in Bengal eat cow's flesh, and, after they have been offered to an idol, drink spirits, though none of them will publicly acknowledge it.

Thieves frequently pay their devotions to Kalēē, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success^l. A gang of ten persons, perhaps, agree to plunder a house; who meet together in a dark

^k See Mr. Blaquiére's translation of the Sanguinary Chapter, Asiatic Researches, vol. v.—The author hopes Mr. Blaquiére will excuse the liberty he has taken of altering his spelling of Sūṅskritū words, as he has done it merely to preserve uniformity throughout the work.

^l One of Jupiter's names, it is well known, was Prædator, because plunder was offered to him.

night, under a tree where an image of Siddéshwūrēē is placed; and bring to the spot spirituous liquors, fish, and other offerings. One of the company, a bramhūn, goes through the ceremonies of worship: at the close of which a bloody sacrifice is offered, and the instrument worshipped which is to cut through the wall of the house; at which time the following incantation from the Chorū-pūnchashika is read: ‘O! Sindhūkatee! (the name of the instrument) formed by the goddess Vishaēē! Kalēē commanded thee to cut a passage into the house, to cut through stones, bones, bricks, wood, the earth, and mountains, and, through the blessing of Ūnadya^m, to make a way by cutting the earth from the house of the Malinēē to that of Vidyaⁿ, and that the soil brought out should be carried away by the wind. Haree-jhee^o and Chamūnda have given

^m A name of Kalēē, which means, without beginning.

ⁿ Soondūrū, the son of Goonū-sindhoo, raja of Kanchee-poorū, was overcome by the charms of Vidya, the daughter of Vēērū-singhū, the raja of Burdwan. For the purposes of courtship he concealed himself at the house of a flower-seller (Malinēē) near the palace of Vēērū-singhū, and began to pay his devotions to the goddess Kalēē; who gave him this incantation, and the instrument Sindhūkatee, that he might cut his way to his fair one. One night, however, Soondūrū was caught in the palace, and seized as a thief. As he was led from prison to the place of execution, he composed fifty verses in praise of the raja’s daughter, which verses have since received the name of Chorū-pūnchashika. The Hindoos add, that when they were about to execute Soondūrū, the cords by which he was bound miraculously burst asunder, and the executioners fell senseless to the ground; in consequence, the execution was postponed, and the next night Kalēē appeared to Vēērū-singhū in a dream, and directed him to marry his daughter to Soondūrū; who was not a thief, but the son of the raja of Kanchee-poorū, a very proper person to become his son-in-law. The marriage was soon after celebrated in the most splendid manner.

^o The Hindoos say, that a female of the Haree cast was once honoured with an interview by the goddess Kamakshya, who delivered to her a variety of incantations, now used by the lowest casts for the most ridiculous, as well as brutal and wicked purposes.

this blessing, and Kamakshya (Kalēē) has given the command.' After the reading of this incantation, the thieves sit down to eat and drink the things that have been offered; and when nearly intoxicated, they gird their garments firmly round their loins, rub their bodies well with oil, daub their eyes with lamp-black, and repeat an incantation to enable them to see in the dark; and thus proceed to the spot: when they cut a hole through the wall, plunder the house, and sometimes murder the inhabitants.

Some time ago, two Hindoos were executed at Calcutta for robbery. Before they entered upon their work of plunder, they worshipped Kalēē, and offered prayers before her image, that they might be protected by the goddess in the act of thieving. It so happened, that the goddess left these disciples in the lurch; they were detected, tried, and sentenced to be hanged. While under sentence of death, a native Catholic, in the same place and circumstances, was visited by a Roman Catholic priest to prepare him for death. These Hindoos now reflected, that as Kalēē had not protected them, notwithstanding they had paid their devotions to her, there could be no hope that she would save them after death; they might as well, therefore, renounce their cast: which resolution they communicated to their fellow-prisoner, who procured for them a prayer from the Catholic priest, translated into the Bengalee language. I saw a copy of this prayer in the hands of the native Catholic who gave me this account. These men at last, out of pure revenge upon Kalēē, died in the faith of the Virgin Mary: and the Catholics, after the execution, made a grand funeral for them; as these persons, they said, embraced the Catholic faith, and renounced their cast, *from conviction*.

Agūm-vagēēshū, a learned Hindoo, about five hundred

years ago, formed the image of Kalēē according to the preceding description, and worshipped it monthly, choosing for this purpose the darkest nights in the month; he made and set up the image, worshipped it, and destroyed it, on the same night. At present the greater number of the worshippers of Kalēē hold a festival to her honour on the last night of the decrease of the moon in the month Kartikū, and call it the Shyama^p festival.

A few persons celebrate the worship of Kalēē at the full moon in Kartikū; the ceremonies of which are performed before a picture of this goddess, drawn on a stiff mat of reeds seven or eight feet long. This festival lasts three days, and on the fourth the picture is thrown into the river.

Some also worship Kalēē for one night on the 14th of the decrease of the moon, in the month Maghū; and a few rich men do so monthly, on the last night of the moon: while others worship this goddess in the month Jyoisht'hū, when it is called the Phūlū-hūrēē festival, on account of the many mangoes, jak fruits, &c. offered to her.

A few years ago, I went to the house of Kalēē-shūnkūrū-ghoshū, at Calcutta, at the time of the Shyama festival, to see the animals sacrificed to Kalēē. The buildings where the worship was performed were raised on four sides, with an area in the middle. The image was placed at the north end, with the face to the south; and the two side rooms, and one of the end rooms opposite the image, were filled with spectators: in the area were the animals devoted to sacrifice, and also the executioner, with Kalēē-shūnkūrū,

^p A name of Kalēē, meaning black.

a few attendants, and about twenty persons to throw the animal down, and hold it in the post, while the head was cut off. The goats were sacrificed first, then the buffaloes, and last of all two or three rams. In order to secure the animals, ropes were fastened round their legs; they were then thrown down, and the neck placed in a piece of wood fastened into the ground, and made open at the top like the space betwixt the prongs of a fork. After the animal's neck was fastened in the wood by a peg which passed over it, the men who held it pulled forcibly at the heels; while the executioner, with a broad heavy axe, cut off the head at one blow: the heads were carried in an elevated posture by an attendant, (dancing as he went,) the blood running down him on all sides, into the presence of the goddess. Kalēē-shūnkūrū, at the close, went up to the executioner, took him in his arms, and gave him several presents of cloth, &c. The heads and blood of the animals, as well as different meat-offerings, are presented with incantations as a feast to the goddess; after which clarified butter is burnt on a prepared altar of sand. Never did I see men so eagerly enter into the shedding of blood, nor do I think any butchers could slaughter animals more expertly. The place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed, actually made me unwell; and I returned about midnight, filled with horror and indignation.

The gifts to bramhūns and guests at this festival are numerous, and in some instances very expensive. The bramhūns, and then the family and other guests, are entertained, when the spirituous liquors which have been presented to the goddess are drank privately by those who are in the secret. The festival closes with the dances and songs before the goddess.

The reader may form an idea how much idolatry prevailed at the time when the Hindoo monarchy flourished, from the following circumstance, which belongs to a modern period, when the Hindoo authority in Hindoost'hanũ was almost extinct.—Raja Krishnũ-chũndrũ-rayũ, and his two immediate successors, in the month Kartikũ, annually gave orders to all the people over whom they had a nominal authority to keep the Shyama festival, and threatened every offender with the severest penalties on non-compliance. In consequence of these orders, in more than ten thousand houses, in one night, in the zillah of Krishnũ-nũgũrũ, the worship of this goddess was celebrated. The number of animals destroyed could not be less than ten thousand. The officiating bramhũns, especially those who perform religious ceremonies for shōōdrũs, were greatly perplexed, as a single bramhũn had to perform the ceremonies of worship at two hundred houses, situated in different villages, in one night. All the joiners, barbers, or blacksmiths, in fifteen or twenty villages, in many instances have but one officiating priest, the bramhũns in general being unwilling to incur the disgrace which arises from performing religious services for shōōdrũs.

Eeshanũ-chũndrũ-rayũ, the grandson of Krishnũ-chũndrũ-rayũ, in certain years, presented to Kalēē eighty thousand pounds weight of sweetmeats, the same quantity of sugar, a thousand women's cloth garments, the same number of women's China silk garments, a thousand offerings, including rice, plantains, peas, &c. and immolated a thousand buffaloes, a thousand goats, and the same number of sheep; which altogether could not cost less than ten thousand roopees, while the other expenses amounted to scarcely less than twenty thousand. To defray these expenses, this raja sold the greater part of his patrimony; and in this and

other idolatrous customs he and other Hindoo rajas have expended almost the whole of their estates.

Raja Ram-Krishnū also expended very large sums of money upon the worship of Kalēē. He set up a stone image of this goddess at Vūrahū-nūgūrū; on which occasion he is said to have spent a lack of roopees. He also endowed this image with such a large revenue, that at present five hundred persons are maintained there daily. In the service of this goddess he has nearly reduced himself to poverty, though formerly from the rents of the lands, &c. he used to pay fifty-two lacks of roopees annually into the Company's treasury.

Kalēē is the guardian deity of very many of the Bengalees, especially of the bramhūns.

At Kalēē-ghatū, near Calcutta, is a celebrated image of this goddess, 'whom (in the opinion of the Hindoos) all 'Asia, and the whole world worshippeth.' Having obtained an account of this temple from a bramhūn whom I sent to Kalēē-ghatū for the purpose, I here lay it before my readers :—

The temple consists of one room, with a large pavement around it. The image is a large black stone, to which a horrid face, partly cut and partly painted, has been given; there are neither arms nor legs, a cloth covering all the lower part which should be the body. In front of the temple is a very large building capable of seating two hundred people; in which, and on the pavement around the temple, many bramhūns daily sit reading the Chūndēē, a work on the wars of Kalēē: on some days as many as a thousand bramhūns may be seen thus employed. Beyond

this building, in front of the image, the animals for sacrifice are slain. Not fewer than four thousand persons assemble on particular occasions at this temple, especially at the Shyama and Doorga festivals; and, twice a week, on the Chétūla^a market days, two thousand people or more visit this place, multitudes of whom (my informer says, not less than a thousand) present offerings. At these times it is common for a Hindoo to go up to the temple, and, presenting himself at the door with joined hands, to address himself thus to the idol: ‘Oh! mother! I am going to the market for such and such a purpose. If thou grant me success, I will on the next market day present offerings to thee to the amount of —.’ Or he says to another person standing near, ‘See, brother, I have promised to mother so and so, if she will accomplish my wishes in the market’.

About nine o’clock each day, the bramhūn who in turn performs the duties at the temple, and who receives the offerings of the day, after cleaning and bathing the image, puts on it the garlands of flowers and other ornaments, sweeps the temple, and then throws open the doors, calling out, ‘Victory to the great Kalēē! Victory to the great Kalēē!’ These compliments on different mornings he changes at pleasure. After this, persons going to bathe, or coming from bathing, approach the door of the temple, and bow to the goddess: and now the daily worship is performed, which occupies about an hour; after which men and women are seen bringing their offerings to the idol, which continue to be presented during the greater part of the day. Some merely present them, without asking for

^a An adjoining village.

^r It is said that formerly, especially in times of scarcity, numbers of men were sold at this market.

any blessing: these persons take away a few flowers, or any other trifle of what they have offered, as something that will secure the good of the family; and friends on a visit at the house of such a person beg any thing of this kind, and eat it, or wear it in their hair. Other visitors to the temple leave part of the offerings there, and take away the other part to present to their friends. Others make a vow, while the offering is presented to the image, in some such words as these: 'Oh! goddess! mother Kalēē! If thou wilt deliver me out of such or such a trouble, or wilt bestow such or such a blessing, I will present to thee [here the petitioner repeats the names of all the offerings or bloody sacrifices].' Disputes arise almost daily in the temple betwixt the worshippers and the priests respecting the offerings, and not unfrequently a violent scramble takes place for the meat-offerings in the presence of the goddess herself: the officiating bramhūn says, 'Who is to have these offerings?' to which the worshipper replies, 'Oh! sir! our family priest always receives these things. I must carry them home for him.' Or a man bringing offerings procures a bramhūn to go and tell a lie in the presence of the goddess, saying to him, 'Sir, the bramhūns at the temple of Kalēē are such notorious cheats, that of all I give to the goddess, she will probably get nothing but a few flowers; and they are so rapacious that I shall never get these offerings out of their hands: ' on which this bramhūn carries the offerings to the temple, and declares, that they belong to the bramhūns of such a temple, and must be returned to them. By these contrivances the offerer obtains what he has given to the goddess; and, giving part to the bramhūn who has extricated him from the rapacious hands of the proprietors of the temple, he takes the remainder home. About three o'clock in the afternoon, food is placed before the goddess, consisting of rice, greens,

roots, fruits, milk, curds, clarified butter, flesh, spirituous liquors^s (in a concealed form), sweetmeats, &c. &c. Generally about 250 pounds of rice are cooked daily, but at particular times twice or thrice as much. After reserving as much as is necessary for his own family, the officiating bramhūn sells the rest of the offerings to devout visitors or neighbours, and gives away what he cannot sell. When a bloody sacrifice is offered, the offerer either pays the priest for his trouble, or gives up the slaughtered animal. The slayer also receives a fee. Of this flesh the officiating bramhūn keeps what he pleases, and sells the rest to bramhūns, shōōdrūs, Portuguese, and persons from all parts of the neighbourhood^t.

The daily offerings to this goddess are astonishingly numerous. On days when the weather is very unfavourable, not less than three hundred and twenty pounds of rice, twenty-four of sugar, forty of sweetmeats, twelve of clarified butter, ten of flour, ten quarts of milk, a peck of pease, eight hundred plantains, and other things, (the price of which may amount to about five shillings,) are offered, and eight or ten goats sacrificed. On common days, of all these things three times the quantity; and at great festivals, or when a rich man comes to worship, ten, twenty, or forty times this quantity; and as many as forty or fifty buffaloes, and a thousand goats are slain.

Raja Nūvū-Krishnū, of Calcutta, about fifty years ago,

^s It is affirmed that the greater number of grown up persons in this village drink spirits. Bramhūns may be seen in front of the temple, drinking spirits at noon day; and religious mendicants walking about, naked, without the least sense of shame.

^t The women belonging to the temple have become such good cooks, that it is not uncommon for persons to pay for a dinner from their hands, preferring it to any thing they could get elsewhere.

when on a visit to Kalēē-ghatū, expended, it is said, not less than 100,000 roopees on the worship of this goddess. Amongst the offerings was a gold necklace valued at 10,000 roopees, and, beside other ornaments, a rich bed, silver plates, dishes, and basons; sweetmeats, and other food sufficient for the entertainment of a thousand persons; and trifling presents of money to near two thousand of the poor.

About twenty years ago Jūyū-Narayūnū-Ghoshalū, of Kiddūrpoorū, near Calcutta, expended 25,000 roopees at this place: when he sacrificed twenty-five buffaloes, one hundred and eight goats, and five sheep; and presented to the goddess four silver arms, two gold eyes, and many gold and silver ornaments.

About ten years ago, a merchant from the east of Bengal expended 5,000 roopees on the worship of this goddess, beside the price of a thousand goats which were slaughtered.

In the year 1810, a bramhūn from the east of Bengal expended on this idol about four thousand roopees, with part of which he bought a golden necklace, the beads of which were in the shape of giants' skulls.

In the year 1811, Gopēē-mohūnū, a bramhūn of Calcutta, expended ten thousand roopees in the worship of this goddess; but, being a voishnūvū, he did not offer any bloody sacrifices.

The Hindoos, it seems, are not the only persons who worship this black stone: I have received accounts several times of Europeans, or their native mistresses, going to this

temple, and expending thousands of roopees in offerings. The bramhūn with whom I wrote this account declares, that when he was a student at Vūrishā, near Kalēē-ghatū, he several times saw the wives of Europeans come in palanquens with offerings; though I suppose these ladies were born in India. But the proprietors of the temple positively assured this bramhūn, (as he says,) that very frequently European men presented offerings, soliciting some favour at the hands^u of the goddess; and that very lately a gentleman in the Hon. Company's service, who had gained a cause at law, presented thank-offerings to Kalēē which cost two or three thousand roopees^x. I confess that I very reluctantly insert these accounts, because I should hope they mostly originate in wilful misrepresentation on the part of the bramhūns of the temple, or in mistake. I suppose some Portuguese (who also go by the name Sahēb) may present offerings, and pray to this goddess—hence one source of misinformation; the mistresses of Europeans are supplied with money by their retainers, and hence the worship not unfrequently passes off, with many a triumph over degraded Christianity, as the worship of such a European; and many Europeans, who go for curiosity to see the temple and the image, inconsiderately or wantonly give presents to the clamorous and greedy bramhūns, who proclaim it as an offering to their goddess. Actions the most innocent, (even going to view the image,) are construed by these ignorant idolaters into an approval of idolatry. A

^u Silver *hands*, and gold *tongues* and *eyes* are among the presents made by rich men to this goddess. Such is the stupidity of idolaters.

^x It is probable, that the real worshipper in this instance was a head-servant of this gentleman's; though the expense might be defrayed by the master. Without thinking of the guilt of such conduct, I have known frequent instances of Europeans making presents to their servants for the avowed purpose of idol worship.

European who was lately there, says my informant, to make a drawing of the image, when he departed gave the officiating bramhūn a gold mohūr, and this present was probably enrolled among the gifts to the temple.

It is further affirmed, that many Mūsūlmans (four or five hundred) present offerings to Kalēē monthly—so strangely has the veneration for this image seized the minds of the natives! And it is added, that an equal number of prostitutes, from all parts of Bengal, pay their devotions at this temple: some pray for the health of their paramours, and others that great numbers may visit their houses of ill fame. It is not uncommon for a loose female to say to her paramour, after his recovery from sickness, ‘I made vows to Kalēē, that if she would restore you to health, I would present her with such and such offerings: you are recovered; and I must now go and perform my vows.’ Such a female sometimes thus prays for her paramour—‘O mother Kalēē! I pray for ———. If thou wilt increase his wealth, [or remove sickness from him—or make him successful in such a concern—or increase his attachment to me, that he may always follow my advice] I will present to thee all these offerings [here she repeats the names of what she intends to give].’ When she returns home she takes off all her ornaments, laying them aside till her vow be either fulfilled or abandoned.

Merchants^y and tradesmen present offerings to Kalēē once, twice, or thrice a year, to obtain success in their concerns;—many rich men (thirty or forty) place bramhūns at this temple to worship the goddess, to walk round the

^y Hindoo merchants engaged in foreign commerce, after the successful voyage of a ship in which they had property, frequently present thank-offerings to this goddess.